

LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS.

CHICAGO, APRIL 12, E. M. 306 [C. E. 1906].

WHOLE NO. 1063

MODERN REFORMERS.

The world had reformers, men who were sternly just,
Who smote the thrones of wickedness and laid them in the dust.
Meek, tender men, made mighty by mankind's blood and tears,
Strong men with words like thunderbolts to smite the wrongs of years.

Were all these reformers of a breed too weak to last?
Did all the great wrong-smiters wane and perish in the past?
Did they fight a losing battle? Were they conquered in the fray?
Why are there no reformers fighting in the world today?

Well, 'tis but a thing of labels; the reformers have not gone,
But they're mixing with the people with misleading placards on;
For we placard them fanatics, visionaries, cranks and fools—
Men denounced by clubs and churches, by the journals and the schools.

There are men who wear these placards daily in the market place,
Heroes of an ancient lineage, kings and saviors of the race;
But we never see their greatness through life's trivial events,
But our children's sons will read it on their granite monuments.
—Sam Walter Foss.

WOMAN AND THE BALLOT.

Rejected by the Chicago Record-Herald.

To the Editor:

After reading in the "Record-Herald" of March 27 the objections of the Illinois Association Opposed to the Extension of Suffrage to Women, submitted in their protest to the new charter convention against the granting of municipal suffrage to women in Chicago, I am moved to make some comment upon what appears to me to be their most ridiculous and contradictory position. In the name of common sense what excuse can they offer for the existence of their association if their own statements are true that "in the twenty-two states where school suffrage is extended to women the average vote, except in Massachusetts, has been less than 4 per cent, and that in many states the right has been almost entirely neglected, whole townships and even counties failing to register a single woman voter." Also that "in Chicago the number of women voting has dropped from about 80 per cent of the 29,815 registered in 1894, the year of the first exercise of the ballot by women, to about 1,000."

This is equivalent to saying that women do not want the ballot, and while we question the authority of the Illinois Association Opposed to the Extension of Suffrage to Women to make such a positive statement, we wonder at their frequent hysterical agitation of the subject, for if granting school suffrage to women has not met with enthusiastic response, is it likely that granting municipal suffrage to them will stir up any greater activity among them?

The logical reasoner would answer in the negative and would therefore consider that the question of woman's suffrage was dying a quiet and natural death, and that an association of "anti-suffragists" was premature to say the least, and like everything else of that nature is an evidence of an unhealthy and morbid condition of mind, which those affected by it ought to get themselves rid of.

Further commenting upon their objections, as to the "lack of success on the administrative side in women as members of school boards," it would appear that the Illinois association in this criticism pays an unintentional compliment to the women they are opposing, in view of the fact that they virtually acknowledge they expect more of women in the short time they have been serving as members of school boards than they have ever had accomplished by men in all the long years of unrestricted time and opportunity in these same positions. Is it not possible that women, given the same time and

opportunity in which to qualify themselves that men have had, may fulfill the expectations of even their opponents? At any rate such criticism from them at this early stage of women's efforts upon school boards is unjust and ill-timed, especially when it is taken into consideration that the women on the school boards find themselves face to face with most difficult situations that men have been and are responsible for, and in nearly every instance where the women have tried to administer reforms they have been met with the subtle political schemes or the out and out determined opposition of men, both of which were intended to defeat the proposed reforms and generally succeeded in doing so.

This result should not be charged up to any lack of administrative ability in women, but rather to their lack of comprehension of the subtlety and general perversity of men. Referring to their statement that "in Kansas, where they have municipal suffrage for women, the temperance situation has not been improved," we could wish that the Illinois association had expressed itself more definitely as to why (in their estimation) "the temperance situation had not been improved," and what percentage of the women of Kansas exercised their right of municipal suffrage.

They have left the public to question in their own minds if it is not quite possible that the women of Kansas, like themselves, are anti-suffragists and therefore did not exercise their right of suffrage by means of which they could have accomplished any necessary temperance reform. The women who did vote might well criticize the anti-suffragists for not coming to assist them in whatever effort they made in the line of temperance reform instead of standing afar off and crying "failure" at them.

This argument is submitted in case the women of Kansas generally did not take advantage of their right to municipal suffrage, and on the other hand if they did vote then our good sisters of the Illinois association will have to "back water" on their statement that women do not want the ballot or are indifferent to it. Referring to the exercise of suffrage by the women in "red light" districts of Chicago the anti-suffragist association says: "It is estimated that there are in this city not far from 15,000 women of openly immoral life, who are known to the police and more or less under their protection or persecution, as the case may be, all of whom must be enfranchised if municipal suffrage is given to women." This seems to be about the weakest argument the anti-suffragists could advance. It seems never to occur to them that the women of the "red light" districts are there because men who live "openly immoral lives" and still have the privilege of the ballot require the services of that class of women, and worse yet, those men by the exercise of the ballot have helped to establish such economic conditions as to make it impossible for those women to gain even a living existence in any other way.

Away with such cant and rot, and down with the double standard for men and women.

Give women the ballot and let the women of the "red light" districts have a voice in municipal affairs and see if they will not be as glad as any one to help bring about the possibility for better conditions in their own lives as well as to throw off the control of grafters and corrupt politicians generally. At any rate let us not pass judgment upon them until the experiment has been tried.

HULDA L. POTTER LOOMIS.

What would you do to a man who was in the habit of doing what government does?—Stephen Byington.

ANOTHER JUDICIAL MURDER THREATENED.

On March 26 Mr. Hugh O. Pentecost spoke at Lyric Hall, New York, on "The Arrest of Moyer and Haywood." A condensed report of his lecture follows:

On December 30, 1905, ex-Governor Steunenberg, of Idaho, was assassinated in a most brutal and cowardly manner. Some time afterward a man by the name of Harry Orchard was arrested, charged with this murder, or with complicity in the murder, and another man by the name of Steve Adams has since been arrested. This Harry Orchard confessed that he had killed ex-Governor Steunenberg, and that he had been instigated to the crime by Charles Moyer and Mr. Haywood, respectively the president and secretary of the Western Federation of Miners, and that a Mr. Pettibone and a Mr. St. John, officials of the Western Federation of Miners or members of its board of directors, had formed a conspiracy with the purpose of killing Mr. Steunenberg, and that in compliance with that plot Orchard and Adams had carried out the will of the Western Federation of Miners as expressed through their principal officials.

Acting upon these confessions, the governor of Idaho, by a secret arrangement with the governor of Colorado, secured signed and sealed extradition papers, and Moyer, Haywood and Pettibone were arrested in Denver, in the night time, dragged from their homes, denied the right of counsel and of a writ of habeas corpus, put upon a railroad train which made no stops at stations, and rushed a distance of seven or eight hundred miles to Idaho.

They were arrested and transported to Idaho in violation of the laws of the land. It is customary and legal, if a man charged with a crime committed in one state is to be arrested in another state, that he shall be arrested and held to await the action of the governor of that other state, and have the right of suing out a writ of habeas corpus upon which he would be taken before the court to have the question determined as to whether or not he was legally detained. The poorest, meanest criminal in the land has the right to go before a high court on a writ of habeas corpus and have that question determined, because this writ is the foundation of all the liberties supposed to be enjoyed by English-speaking peoples. So that when Moyer and Haywood were dragged from Denver and rushed to Idaho, under extradition papers that were signed before they were arrested, they were deprived of this right to the writ of habeas corpus, and the act was a gross and dangerous violation of the fundamental laws of the United States.

The arrest of these men grew out of the troubles between the miners and the mine owners in Colorado and Idaho in 1903 and 1904. These troubles arose in this way: In 1902, a new constitution was adopted in Colorado, and as the result of many years of strenuous agitation on the part of the working people a clause was inserted in the constitution making it mandatory upon the legislature at its next session to pass an eight-hour law, controlling all persons operating in the mining district and certain other occupations. An eight-hour law had previously been passed by the legislature, but had been held unconstitutional by the courts that were owned by the mine owners. So to remedy this defect, provision was made for it in the new constitution. But the legislature, with the impudence of the class which owned it, refused to pass such a law. At this point the Western Federation of Miners went on strike.

That strike was broken by the power of the mine owners. How? By immediately calling into the strike region troops, against the protest of the sheriffs of the counties affected, who told the governor that there was no disorder and no necessity for troops. But the governor sent the troops, suspended the operation of habeas corpus, contrary to law, declared all that section of the country under military rule, contrary to law, and then began such a state of oppression and persecution as never before was seen in this country. Bull-pens, old cattle pens were used as jails, and everybody who would not submit to the official force controlled by the mine owners was thrown into them. Mr. Moyer was arrested and held for a long time without any charge against him. Other labor leaders and some of the miners were given this option: You will go into our mines and work as scabs, leave this state, or be shot. Men, women and children were arrested and marched across the mountains in the snow, or put on railroad trains and sent out of the state—every crime that you could imagine in a disturbed state of society was committed by the governor, by his adjutant-general, and by the troops. They simply overthrew the constituted authorities. That was the way this strike was broken.

After all this warfare and trouble, the union came out sound and strong again, through the fidelity of Moyer, Haywood, Pettibone,

St. John and men of that class. They were bold, calm, brave, peaceful representatives of labor, and while they were not strong enough to fight the powers that were against them, they were strong enough to hold the union together, and it is as strong today as it ever was.

That is the reason, possibly, that Orchard and Adams have made this confession. Mind you, the assassination of ex-Governor Steunenberg occurred in Idaho. These men who are now charged with complicity in that murder lived in Denver. But it is necessary in some way to break up that union, and if these men should be imprisoned for life or hanged, that will get out of the way some of the strongest and best men that the labor movement in this country has ever produced. The evidence against them is the confession of this man Orchard, who has not only confessed that he killed Steunenberg, but that altogether he has murdered thirty men. It is said that he himself was in the employ of the mine owners and that he has been a Pinkerton spy and detective, and by his own confession he is thirty times a murderer. That is the man that accuses these people, so that it is not impossible to imagine that Orchard and Adams have made these confessions to suit the purposes of the mine owners.

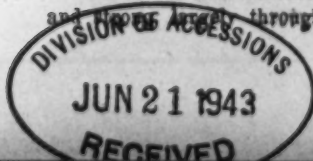
I will tell you why. During the strike there were three startling crimes committed. One of them was the pulling out of some spikes which held the rails of a railroad track in place, apparently for the purpose of wrecking a train. Curiously enough, the engineer of the next train that came along had a suspicion that something was wrong, and stopped his train! It is natural to suppose that he was told. A number of union men were arrested and charged with pulling the spikes, because a man by the name of McKinney and another man confessed to having pulled the spikes at the instigation of the officers of the union—just such a case as this. On the trial, under cross-examination, both these accusers confessed that they were lying. McKinney himself said that he had been told by a representative of the mine owners that if he would lay that charge to the officers of the union, they would give him a thousand dollars in cash, immunity from punishment and transportation for himself and family to any part of the world that he wanted to go. Carroll D. Wright reports that to the president; it is not my story. So there is one case where the mine owners hired men to make exactly this kind of a charge against the officers of the union. If they would do that in one instance, is there any reason to believe that they would not in another? There were two other occasions of the same nature, and in all three instances the labor men were acquitted.

Do you say it is inconceivable that great and reputable financiers could be guilty of putting up such a plot as the accusing of Moyer and Haywood and the others of the crime of murder? Standard Oil is a large owner in those mines. J. P. Morgan, George Gould, Meyer Guggenheimer and western capitalists, they are behind the capitalist end of this controversy. We know that in one case I have already detailed to you they did hire men to make accusations against innocent men, charge them with a crime that would have sent them to the gallows. And anybody that will read the history and growth and development of the Standard Oil Company will not have much difficulty in believing that they would be guilty of anything whatever to accomplish their purpose.

Now, mind you, I do not pass judgment. I am talking about probabilities. I ask you what motive these splendid men (for they really are great men, high-minded, peace-loving men), what motive would they have to assassinate ex-Governor Steunenberg? The troubles were all over. Steunenberg was no longer governor of the state. What motive could they have had for this savage, cowardly, contemptible assassination? Just bare, bald revenge for something that was past and gone? It is inconceivable! On the other hand, what motive have the mine owners for arresting these men? The motive to break up the union, for until the union is broken up they cannot reduce the miners to abject submission. So I say, that these men are guilty is inconceivable. It would be not only an act of insanity, but an act of stupidity.

Would any sane person believe the word of a man who says that he has committed thirty murders, and of another man who is, to say the least, a cur, for a man who will commit a crime with another man and then "peach," is unworthy of belief. Would you take the word of these two men against the word of these labor leaders, whose characters are stainless and whose lives are known and read of all men?

One of the interesting things about this case is that it very closely parallels something that happened in this country in 1886



and 1887. In 1886 there was a strong agitation, centering in Chicago, for an eight-hour day. In the course of this agitation a meeting was held in Haymarket square. The meeting was a peaceable one, and the people were dispersing at its close—there were only three or four hundred left in the square—when a squad of policemen came running from the Desplaines street station for the purpose of dispersing them with their clubs. Then somebody in an alley near by threw a bomb and it exploded and killed one policeman and wounded a number of others. Then the policemen began firing into the crowd and the crowd began firing back and there was a riot in which seven policemen and four or five working people were killed and twenty or thirty wounded.

That circumstance set this country on fire, and there was a crusade against the Chicago anarchists, as they were called. The leaders of the agitation, Spies, Parsons, Engel, Lingg, Schwab, Fielding, Fischer, were arrested. If my memory serves me, Fielding was at the meeting, but aside from him, I think none of them was on the scene. Those men were arrested, tried and convicted, and on the 11th of November, 1887, Spies, Parsons, Engel and Fischer were hanged. Louis Lingg would have been hanged if he had not put an explosive in his mouth and killed himself, and Schwab and Fielding were sent to prison. Though these men had nothing to do with throwing the bomb (nobody to this day knows who threw the bomb), they were convicted upon extracts from their speeches and from the paper which they published, upon the theory that they had in a general way inflamed the minds of the people, with the result that this bomb was thrown. They were prejudged by the authorities and the public, and there was no more chance for them than there was for a witch in the old days.

Here is the same kind of a situation—a parallel, but a parallel with a difference. That was eighteen and one-half years ago. Do you tell me it is useless to use what power we have for the awakening of the people and for their freedom from the curse of poverty? Oh, no, it is not useless! In twenty short years see what has happened. Then every newspaper in the United States was full of matter against the Chicago anarchists. Now have you seen anything about the arrest of these men in the papers? There is a great conspiracy of silence. Instead of bruiting their arrest and threatened hanging abroad, they are trying to conceal the whole thing, and it was not until yesterday evening that the "Evening Journal" had a word to say about it. The "Journal" has heard from organized labor, and at last has spoken! Then the citizens of the United States, labor unions and all the other working people, were in a state of mind where nothing could be said to them on the subject of the anarchists. They were crazy.

There is no such sentiment in this country against Moyer, Haywood, Pettibone and St. John, though the crime committed was worse than the crime that was alleged to have been committed in 1886. On the contrary, the sentiment is the other way. When the Chicago anarchists were hanged, so far as I know (and I want to be corrected if I am wrong), I was the only public man in the United States that protested from the platform against the murder. [A voice: Mr. George Cumming spoke in protest from a platform in San Francisco, guarded by a cordon of police.] I am glad to hear it. At that time I was pastor of a Congregational Church in Newark. What business I had as a minister to know anything about it, I don't know, but in some way I did know about it, and it preyed upon me so that I nearly went into nervous prostration. But after I made my protest, you may know that my connection with that church was severed as soon as they could sever it!

Now, how different! A thousand public men, better known than I was then, or than I am now, are shouting in denunciation. An article by Eugene V. Debs, which you will find in the labor papers, will show you the language which an intelligent man dares to use in connection with the arrest of these men. In 1886-7 there was not a protest meeting held, except by a few foreigners who could scarcely speak the English language. Now, all over the United States, wherever there is a labor sentiment, protest meetings are being held, and they are being attended by thousands of people, and the governor of Idaho has heard from it, too. Then, nobody sent the anarchists any money. The lawyer appointed by the court to defend them spent his time and labor for nothing, and his practice was ruined. Now, Moyer and Haywood and the others can have a million dollars for their defense, if they want it!

The whole working population is rising up and saying to the capitalists, "Beware! Don't do that again!" Understand me: If these men are guilty, and fairly tried and fairly convicted, on

credible evidence, by an impartial jury, in an impartial court, and hanged, nobody has the slightest reason to find any fault. They knew what the laws of this country were, and if they chose to be mixed up in a sneaking, cowardly assassination like that, it would be unworthy of anybody to complain.

But on the other hand, if they are not guilty, if they are going to be tried unfairly, with a packed jury, and without any evidence at all, believe me, the class that hangs them in that way will have to pay the price to the very last farthing.

TREADING RUSSIAN PATHS.

Moses Harman is in prison again. On the afternoon of the 26th of February he was taken to Cook county jail, and the next day transferred to Joliet penitentiary to serve a year's sentence, for what? Nothing, absolutely nothing.

What Mr. Harman printed we have forgotten. We read it at the time—and forgot it. If it had been anything very much discolored we would have remembered it. We presume there is not one of the readers of LUCIFER who can, off-hand, tell what he said that has caused his imprisonment. One thing we do remember, and that is that there was nothing in the matter printed which deserved more punishment than a passing criticism from those who disagreed with him, and who cared for such matter sufficiently to take the trouble to correct any errors the editor might have made.

Followed as this prosecution has been by a censorship of his paper by the postoffice officials of Chicago, this imprisonment is the starting point of a despotism so odious, so mean, so bigoted, so dangerous to the rights of the citizens of this country, that every man should protest to the utmost against it, and protest in quarters where it will do good. Theodore Roosevelt cannot afford to keep this old man in prison for a year. The Republican party cannot afford to do it. And, most emphatic of all, the American people cannot afford to do this great crime, for they will be keeping themselves in prison. American principles are walled in with this old man; everybody outside of his jail is a slave. Falling over each other in their eagerness to worship wealth; treading each other down in their mad desire to imitate the plutocrats, the American people have lost sight of the fundamental principles of this republic, and have fallen into the coma of death. Their indifference to crimes committed by their representatives encourages the accidents of office who live on the people to make their rule more and more strict, and to take one by one the rights so hardly won from George the Third. It was said a few years ago that the railroads itched for an empire; that desire seems now to have been transferred to the officeholders and acquiesced in by the people. The insolence of our jacks-in-office is only less surprising than the subservience of the people.—*Truth Seeker (New York)*.

ANOTHER COMSTOCK CONVICTION.

Bernarr Macfadden, editor and publisher of "Physical Culture," one of the few really beneficial magazines published in this country, was found guilty on March 21 of the charge of exposing to the public improper pictures. It is hardly necessary to say that the charge was preferred by Anthony Comstock, for not one other man in a thousand would feel his base nature aroused to "unholy passion" by the pictures of splendid physical manhood and womanhood which Macfadden displayed as advertisements of the physical culture show which he gave in New York last October.

Comstock's agent, Bamberger, seized 800 of the posters and exhibited a half-dozen of them in court as evidence against Macfadden. The exhibits were pictures of finely formed men and women in tights and were no more immodest than the pictures displayed in dozens of newspapers and magazines as advertisements of union suits. They did not approach in suggestiveness the posters which are used throughout the country to advertise spectacular plays and burlesques. Yet Justice McKean and Justice Deuel said they considered the pictures extremely indecent and harmful to public morals. The third magistrate, Justice Zeller, dissented from their opinion and said he could see nothing indecent in the pictures.

Gomer Reiss, business manager for Macfadden, was a co-defendant in the case. Justice Deuel announced that the defendants were found guilty by a divided bench and that sentence would be suspended.

Comstock became quite noisy in his denunciation of Macfadden and was working himself up to a high pitch of excitement, when Justice Zeller interrupted him and said:

"Your opinions differ from mine, Mr. Comstock, but I think my standard of decency is quite as high as your own."

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.
TELEPHONE: ASHLAND 1727.

TERMS OF SUBSCRIPTION.

One year.....\$1.00 Three months.....25 cents
Six months.....50 cents Single copies.....5 cents
Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

CIVILIZATION HAS BEEN SAVED.

ROCKFORD, ILL., March 25, 1906.

Rev. Charles H. Parkhurst, Madison Square, New York.

REVEREND DEAR SIR: It is with much regret that I read a newspaper report of your expression of dissatisfaction with the Roosevelt administration. What are a few Moro men and women more or less to us?

There are so many admirable factors to consider in the operations of Mr. Roosevelt's administration that its friends should not embarrass it by any sort of criticism at all. It is a representative administration. Even though it fall short of our expectations here and there, it really represents the dominant sentiment of the country. We are a conservative people and we naturally prefer that haste be eschewed, hence we do not cavil at an administration for lack of performances, so long as its promises are in keeping with the nobility of character which we so greatly and justly admire in our president.

And though, as yet, the administration has achieved but little, we must not lose sight of the fact of what it has indeed accomplished.

Were there no other accomplished fact to the credit of Mr. Roosevelt's administration (and at the present moment I recall no other) than that under his regime one of the most notable malefactors this country has ever produced has been safely stowed away in a penitentiary, under the sentence of a federal court, we should count that as a sufficient gain, and it were only justice that we forgive any shortcomings in other departments of administration.

When the history of the nations shall have been written, the one bright spot in the records of this age and time will be the condign punishment which was visited upon Moses Harman. That aged scoundrel (he is 76, and ought to know better) has been publishing a little paper called LUCIFER, THE LIGHT-BEARER. The publication is devoted to a discussion of human stirpiculture. Think of it! No

wonder that our pure-minded postal department and our virtuous federal court held his publication to be obscene. Could anything be more obscene than any reference to the sex operations involved in the birthing of human offspring? This lecherous Lothario of 76 is now safely behind prison bars and civilization has been saved from its deadliest peril. All honor to our noble president that under his exalted guidance our nation has thus declared itself for purity. You and I, reverend sir, who admire purity above all our other virtues, should give to Mr. Roosevelt the full meed of praise that is due him for his wise selection of postoffice officials, not only because of their efficiency in collecting campaign contributions that enabled us to escape the hideous peril of a change of administration, but because of their watchful guardianship of the morals of the people. With all due respect, very truly,
HERMAN KUEHN.

LUCIFER'S CO-OPERATOR IN FRANCE.

One of the most valued of LUCIFER's exchanges is its valiant co-laborer "Régénération," founded by Paul Robin in August, 1896, as the organ de la Ligue de la Régénération Humaine (The League for the Regeneration of Humanity). It is published monthly at 27 Rue de la Dues, Paris XXe, France; price, postage paid, 50 cents a year. For those who read French this interesting little paper is recommended without reservation as one of the ablest publications in existence devoted to the science of eugenics, or race improvement.

"Régénération" has an extensive circulation and it has established many branch leagues in other European countries for the study of prenatal culture and rational parentage. From the March issue we quote the following, translating it into English:

"It has been suggested that a Regeneration group might be formed in the United States. We would be pleased to have our American subscribers and readers give us at once their opinions and let us know if they can form a center for the propaganda in America. Notices will be given in 'Régénération' of the replies received and the decision taken.

"Meanwhile the atrocious sentence passed upon our valiant and venerable friend, Moses Harman, condemning him to imprisonment for one year at hard labor, has been confirmed and a rehearing of his case refused by the Federal Court of Appeals, to the great delight of the puritanic band of Comstock & Co., and to the famous Roosevelt. The intrepid warrior (for the right to be well born) must undergo his punishment in the country already made illustrious in 1887 by 'the Chicago martyrs' who were recognized by the governor (Altgeld) as victims of a police conspiracy. This time it is a conspiracy of hypocrites.

"We sent a communication on this case more than a month ago to many of the most 'advanced' journals in France—this infamy committed beyond the Atlantic in the 'classic land of liberty.' The communication was never published."

KNOX'S CRITICISM FITS POSTAL DESPOTISM

Former United States Attorney-General Knox, in an address to the United States Senate on March 28, criticised the Hepburn railroad rate bill as unconstitutional because, among other reasons, "it deprives the carrier of its right to a judicial investigation, by due process of law."

"It is not possible," he said, "to find in the bill a single word conferring jurisdiction upon any court to entertain a suit of any party aggrieved by any order of the commission."

Senator Knox is an excellent authority on constitutional law and if his criticism of the Hepburn bill is correct the same criticism may be made of the power of the postoffice department to condemn and confiscate an entire issue of a newspaper or any other publication without the publisher having any redress. Several issues of LUCIFER were confiscated in this manner.

The following extract from Senator Knox's speech, without the change of a word or a syllable, will apply to the confiscation of LUCIFER by an arbitrary act of the postoffice department as well as it applies to the Hepburn bill:

"Mr. President, men of our inheritances repel summary and arbitrary methods, and none the less if these proceed from acknowledged power, accompanied by the mere empty professions and forms of law. Judicial review of every substantial controversy affecting persons and property is a right. This right was painfully won from tyrannies of the past, and is established now beyond the power of any present tyrannies to destroy, in whatever guise they may come, and even if masquerading in the name of the people. This right is to have the rights of the parties in every controversy determined by the courts."

The art of government is the organization of idolatry.—G. B. Shaw.

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years and 6 months old. He has served 45 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

ANOTHER VISIT TO THE IMPRISONED EDITOR.

George Harman, son of the editor, and George O'Brien went to Joliet on Thursday, April 5, and found the prisoner in good spirits and in somewhat improved health, though thinner in flesh than when seen the week before. He is to be assigned to a cell alone, and though he is not allowed to have writing materials nor the food to which he is accustomed, there seems to be a disposition to treat him as well as the rules of the institution will permit.

He is very glad to receive letters from friends and would like to answer them if it were possible for him to do so. Following are the names of friends from whom he has received letters since last report:

J. William Lloyd, J. H. E. Witte, Annie E. Parkhurst, I. Candy, A. Waugemann, Thomas J. Griffiths, Ada M. Morley, Flora W. Fox, Lois Waisbrooker, Thirza Rathbun, Mr. and Mrs. Joseph and Hilda Holler, D. R. Bryan, John F. Paulsen, Henry C. and Fannie Hansen, George B. Wheeler, Hulda L. P. Loomis, Dr. G. A. Willett, Mattie Day Haworth, Louis Berger, James F. Morton, Jr., and Dr. Robert Greer.

MOSES HARMAN: AN ANALYSIS AND AN APPRECIATION.

This is a plea to the public for a better understanding of the most misunderstood and misrepresented man of his time. It is an appeal to popular opinion for justice and vindication for the misjudged and maligned.

His enemies have said Moses Harman is immoral. Why he should have enemies I do not understand, as I never knew him to harm any by act or speech, and always his words are filled with gentleness and charity and ever he outreaches to his brother a hospitable hand.

Why they should say he is immoral is quite as much a mystery. Never have I heard from him, in speech or type, an unclean utterance. Per contra, he pleads insistently for a greater purity in our social relations and strives incessantly to make such improvement more easily possible.

In every generation has appeared some lofty soul, thinking in advance of his age, whose lips could not be smitten to silence. These brave ones, for the good of their brothers, pass into prison and tread Golgotha in patient pain, bearing the cross of the world's brutal curses. No ingratitude can influence them, no discouragement can make them to despair.

These are the immoral ones.

To the orthodox, all heterodoxy is highly immoral. It matters not if the heresy be religious, social or scientific. To the orthodox view, that is necessarily vicious which opposes the established order, which contradicts convention, which antagonizes the accustomed, which would improve by innovation.

Galileo was immoral, so he was imprisoned and tortured; yet the world moves, and with it the mind of man. Bruno was immoral, and was given as a "burnt offering" to a loving God; yet his name is written in luminous letters on every starry expanse of the empyrean. Ingersoll was immoral, and I remember well the time when, a child, as a result of my rigidly orthodox training, I regarded him with abhorrence such as Abaddon might inspire; yet few today are so ignorant as to refuse their reverence to the memory of this great and gentle man. Moses Harman, also, is immoral; yet the impartial years may be relied upon to yield to him an ample victory and abundant vindication.

These, my friends, be the immoral ones. Is not Moses Harman in goodly company?

In my opinion, the two greatest apostles of advancement this generation has known are Robert G. Ingersoll and Moses Harman. Ingersoll made Freethought respectable. What Ingersoll did for Freedom of Thought, Harman is doing for Freedom of Sex. But of the two tasks, Harman's is the greater. Sex superstition is much more stubborn than simple religious superstition. It is grounded in an intensified ignorance. And not only is it anchored by every tentacle of religious superstition, but it possesses a special tenacity of its own. It is the last superstition which man leaves off. Human-kind clings to it more fatuously than the Christian clings to the cross. It is the Rock of Ages of the average mind.

Harman's only offense is that he is a heretic. And, pray, what may a heretic be? A heretic is one who perceives an error earlier than most other men and courageously endeavors to correct it. Invariably he suffers at the hands of Ignorance. He finds Truth a thing most difficult to teach. When rarely fortunate, hard work and few honors are his reward; otherwise, persecution and the prison. Yet Harman has succeeded to a surprising extent in popularizing a despised doctrine.

Harman has probably the largest, and certainly the most devoted, personal following of any liberal leader. This fact is not due to his doctrines, for among his most loyal friends are not a few persons who do not accept his sociological theories. He is an accurate thinker and an able writer, but this does not sufficiently account for his influence. The possible explanation is to be found in his superb sincerity and a personal character as white as his hair.

The science of sex, the most neglected of all studies, is fundamental to all that is vitally related to the welfare of human society. For proclaiming these tremendous truths, Harman has been persistently persecuted and repeatedly imprisoned. Yet has he gone to prison with the tread of a prince, and therein worn his chains grandly to the emancipation of others.

It is over the bodies of the world's martyrs that mankind advances to its emancipation. Massive jails are not the mausoleums of Liberty, but are the stepping stones upon which humanity will leap into the light of a fuller freedom.

Every prison preaches the lesson of liberty.

Ever upon the ruins of the world's bastiles has the fabric of freedom been builded.

Harman's tormentor, the postal inquisitor, is an anachronism in this somewhat enlightened age. His presence in the present is as incongruous as would be a hideous idol set up in the heart of a civilized capital. His methods are not compatible with the spirit of modernity; they are demoralizing to democratic thought. He is an ugly ulcer on the limping limb of Progress—a foul suppurating on the body social. He is a disease, a disgrace, and a danger.

"This, too, shall pass away."

The difference between Comstock and Harman is that one searches for obscenity and the other searches for truth. And each finds that which he seeks. But not in LUCIFER, I think, does Comstock find the obscenity, but in his own pitifully perverted mind. Nothing in Nature can be obscene unless it be considered with obscene intent. There is no possible obscenity in a philosophical discussion of the more important phases of the sex question.

Harman is a practical philosopher who applies his own theories. The self-mastery he exhibits under extraordinarily trying conditions is altogether admirable. He has been vindictively attacked and viciously insulted in public assemblage, but always has he remained sublimely serene; his fine forbearance and calm dignity of manner bring confusion to his foes. On one such occasion, when the attack was particularly atrocious, he simply said, "The brother has answered himself." No wealth of words could have been more effective.

It is the fate of nearly every great soul to feel the pangs of crucifixion. Moses Harman has not suffered at the stake nor literally been "nailed to the cross," but he has been crucified by all the pitiless persecution known to modern inquisitorial methods. It is an ironical commentary upon our vaunted civilization that Harman should be imprisoned for seeking to bestow the highest benefit upon his fellows; for imparting the vitally important—aye, imperative—truths regarding the sex question.

So this gentle-mannered and white-maned old lion of Liberalism has again been deprived of his freedom and made to don the stripes.

Oh, blind—blind! How long will a mad world sacrifice its saviors and build monuments to its murderers!

His contemporaries have made of Moses Harman a martyr.

History will write him a hero.—Walter Hurt, in *Tomorrow*.

THE POSTOFFICE VS. FREE SPEECH.

Our readers will remember that last summer the "Woman's Journal" had several editorials criticizing the action of the postoffice in repeatedly refusing the use of the mails to a Chicago paper called LUCIFER, on the ground that some article contained in it was indecent. In a number of cases these articles seemed to us not to be indecent in any fair sense of the word. An editorial on this subject in the "Woman's Journal" was allowed to pass by the Boston postoffice as unobjectionable, but when it was copied into LUCIFER, that issue of LUCIFER was promptly suppressed by the Chicago postoffice, on the ground that our editorial was indecent; and, on appeal to the higher postal authorities at Washington, this decision of the Chicago postoffice was sustained.

The editorial in question has since been submitted to Mrs. Julia Ward Howe, Jane Addams and other persons of good repute, including a number of clergymen, all of whom say that they cannot see the slightest impropriety in it. It contained no discussion of sociological questions whatever, but was simply a criticism of the methods of the postoffice.

Mr. Louis F. Post, editor of the Chicago "Public," is a staunch advocate of free discussion. He took the matter up, and has had a prolonged correspondence with the postal authorities of Washington, trying to get them to tell him just what passages they regard as indecent in the article from the "Woman's Journal," which he calls "one of the purest and most reputable publications in the United States." The postal officials give evasive answers and when he presses for more definite information, they refer him to their former evasive letter.

Meanwhile, Moses Harman, the aged editor of LUCIFER, has been sentenced to a year's hard labor in the penitentiary for publishing two communications which are offensive to good taste, but which seem to the present writer, and to a number of other persons not in sympathy with LUCIFER's opinions, not to merit so severe a punishment. If the case called for a legal penalty at all, which is doubtful, it ought not to have gone beyond a moderate fine; and the editor of LUCIFER has already been subjected to pecuniary loss equal to a very heavy fine, by the suppression of seven issues of his paper by

the postoffice in seven months—many of them for articles which, like the one copied from the "Woman's Journal," were not obscene literature in any fair sense of the term.

There seems to be a deliberate purpose to crush LUCIFER out of existence if possible. This suspicion is confirmed by the fact that the sentence pronounced against Mr. Harman was not carried out for some weeks, and it was intimated to his friends that if he would cease publishing his paper and give up advocating his heretical views on the woman question the sentence never would be executed. Mr. Harman refused to surrender his principles, courageously preferring to go to prison; and he is now in the penitentiary.

No doubt the postal authorities think they are doing the community a service in trying to suppress a paper that advocates objectionable doctrines. We agree that some of LUCIFER's doctrines are highly objectionable; but it is a thousand times more objectionable that the right of free discussion should be denied to any opinions, however erroneous.

Those of our readers who would like to sign a petition for Mr. Harman's pardon, and those willing to work for a change in the present law, which allows the postoffice to suppress anything it chooses, without the possibility of appeal or redress, are invited to communicate with Dr. E. B. Foote, of the Free Speech League, 120 Lexington Avenue, New York City.

Observe that these are two distinct questions. Some persons who do not sympathize with Mr. Harman may nevertheless disapprove of the arbitrary and unlimited powers now given to the postoffice, and may wish to work for a change in the general law.—A. S. B., in *Woman's Journal*.

DON'T WHINE.

I am wondering why people shed tears over Mr. Harman's conviction and imprisonment for doing what gave him pleasure to do. Do they not realize that they make his life harder to bear and really are adding to whatever discomforts he may have in his imprisonment?

I do not imagine he suffers very much except disappointment in not being able to live at home and print his paper for self-expression.

But so far as his propaganda is concerned, he is doing more by being imprisoned and calmly and persistently reiterating his views than were he to meet no opposition and the authorities simply laughed at him.

He is an intelligent man and knew well enough that the cohorts of repression, of tyranny, of prudery—aye, of positive hypocrisy—would not stand for the theories he wrote and printed.

He went into the thing with his eyes open.

He'd had experience before that told him emphatically that he was taking big chances in going up against the unspeakable Comstock, Comstockery, the hypocritical and dastardly government that never did and never can, at the risk of its own life, stand for freedom in speech, press and non-invasive individual conduct, especially in the realm of sex relations.

He got what he certainly had a right to expect, and I firmly believe he'll be the last one to whine over the results.

And I suspect that he does not favor the ministerial whine and holy horror attitude which some of his friends assume.

Who goes into a fight can't certainly expect to come out of it without a slug in the lug.

And if the knockout blow is given, why, this is part of the game, and gamely it ought to be taken.

I asked Adolph Fischer, one of the prisoners resulting from the Haymarket affair, while in prison, what he thought of the outlook. "Oh, I guess they'll hang us," he replied. "Well, we'll be worth more to the cause killed this way than to live."

This was the truly philosophical attitude.

We've only one death to die, so far as any of us know, and is it not better to die for a good cause than to go out into the darkness leaving no light behind?

Moses Harman is still a beacon light.

The fools who believe they are pulling him down are simply adding fuel to the flames that guide the troubled mariners safely into port.

Don't whine. You give the enemy too much satisfaction. Hopefully,

JOSEPH A. LABADIE.

Detroit.

Opinion is not truth, but only truth filtered through the environment, the disposition, or the mood of the spectator.—Wendell Phillips.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

N. J. B. BAILEY, Eveleth, Minn.—I have received three copies of LUCIFER. Having the "Constitution of the United States of America" in my possession, I am grieved to learn that a citizen of this great nation should be so cruelly imprisoned to gratify the wishes of a lot of prudes. May heaven's richest blessing rest upon your dear old father while in prison, and may God in love cheer and comfort your hearts. I herewith send you \$1 so that my name may be entered on your list of subscribers; let the same begin with next issue.

L. E. HUGGINS, Omaha, Neb.—Your father will reach more minds from Joliet than from Chicago. We know that attempted suppression has always in the end brought truth into more prominence. It surprises me that Church and State will persist in such measures when they cannot help seeing the tendency of former efforts. I presume it is because they have always kicked out their brainy men. I cannot think that LUCIFER and its friends have anything to fear. The people are demanding liberty, "a word without which all other words are in vain," and they will eventually secure it.

AGNES BENHAM, South Australia.—I am saddened by the thought of your incarceration; to me it seems terrible, but I do not doubt you are upheld by more than human strength. The realization of your oneness with all those noble saviors of humanity who in times past have bled and suffered, tortured by those "who know not what they do," will be your comforting thought in times of deepest gloom. The sacred grain of truth that your persecutors think they are obliterating by trampling on you, they are only treading deeper in the minds of men. It will spring up and bear rich harvest. Bear in mind, also, that there is no barrier to thought, and our strong vibrations of love and grateful remembrance shall reach you in your prison cell.

WALTER HENRY MACPHERSON, Minister of the People's Church, South Chicago.—Mr. Moses Harman—DEAR SIR: My attention was first called to your case through the columns of "The Chicago Socialist," and later an article in the "Physical Culture" magazine, and when I tell you I am a lover of our dear comrade, Walt Whitman (is he not your comrade?) you will have some idea of the mental makeup of one who now asks in what way he can be of service to you. I am only a young teacher of the religion of the Christ and my following is insignificant, but I hope the time is not far distant when you will consent to stand in my pulpit and tell that same following why you have been persecuted. My soul to yours, dear brother! for I also know what it is to be "despised and rejected of men." Some day mothers will shrine you in their hearts as the patron saint of the new childhood.

MRS. M.—Please continue my subscription, which expired this month. I cannot do without LUCIFER and value it more than any other paper. We're expecting the advent of a wee babe soon. If you do not hear from me by June you may discontinue my paper, as there is no one here who would read it, to my knowledge, were I not to survive the ordeal. Though my husband is bitterly opposed I will send you the money when I am again on my feet. I will risk a separation before giving up LUCIFER. Its contents are as vital as life itself. I am lonely and do not get much to read. I know of no congenial spirit in this city, and if my dear friend of 1901, Whatcom, Wash., is still living I would be glad to have a letter from him. If I can't get missing copies I am thankful for the ones I do get, for I know you are persecuted by the postal authorities. Am getting anxious to hear more of my father-friend, Moses Harman. Though not personally acquainted with him, he lives ever in my heart as the best friend of woman I have ever known.

FRANK L. POLAND, Kirksville, Mo.—I received copy of LUCIFER containing Mr. Harman's photograph. It seems to me it should appear in every issue while he is in prison. Many persons would, on seeing LUCIFER for the first time, read it because of the picture, when they would otherwise throw the paper away. To all who can read character by the face it would speak eloquently, and this is the most influential class. For inclosed stamps please send me twenty

copies of Letter to Roosevelt. I think we would better check our efforts in disseminating other LUCIFER publications for a while, so as to have more money to spend on this letter. Do you think it would be wise for each friend of the cause to write a short letter, inclosing a copy of the Wakeman Letter, to the representative in Congress from his or her district?

[It would doubtless be well for each friend to write letters as suggested by Mr. Poland. They probably would not bear immediate fruit, but all this agitation must have good results in the future.]

THOMAS J. GRIFFITHS, Secretary-Treasurer Trades and Labor Congress of Canada, Montreal.—I received No. 1060 of LUCIFER today, with your father's portrait. It seems to me inconceivably brutal that an old man, 75 years of age, can be sent to prison, for life practically, for giving expression to opinions that happen to be objectionable to the ruling majority. Not wanting to understand any other phase of the relations between man and woman than marriage, not believing that any other conditions can be better, they vainly imagine that intimidation and brute force can stop the progress of ideas and the dissemination of germinating thought among society. The very imprisonment of your father will arouse people who have never thought before to inquire into the reasons that have led to such an action. I send 50 cents, for which send me a dozen copies of No. 1060. I have written your father also. I feel a profound indignation that he should be compelled to suffer such treatment in the land of the free.

PETER GRAHAM, Sydney, N. S. W.—I have before me No. 1029 of LUCIFER, published December 22, 1904. I shall be glad to know if you are still publishing LUCIFER or whether you know of any publication of similar character. I am very much in sympathy with the aims of this journal, but I feel it is impossible to change the thoughts of the ruck of polite society. A man in an assured position could, but that man can afford to live his own life, which may be in sympathy with your ideas, only he doesn't see why he should sacrifice his position in society by honestly stating his convictions. I don't believe in being a martyr to any faith, for the end in view of any particular belief is happiness—directly or indirectly. Martyrdom and persecution—i. e., ostracism from society (which, after all, is one's daily life, if not daily bread, for in a small town business men all know each other socially as well), means ruin and defeats its own object. After all, how much simpler it would be for me if I believed that to die for my country or have a leg blown off in war was the height of duty and bliss, but I am not made that way, so it can't be helped.

MARGARET J. BENEDICTSSON, 530 Maryland street, Winnipeg, Manitoba.—I thank you for the extra copies of LUCIFER. I shall try to place them to good advantage. I advise that the picture of your father be published in every copy of LUCIFER as long as he remains in prison, with his age and days, weeks and months of his imprisonment, as that will keep people in touch with him. I am sorry that the cut in the paper is scarcely clear enough to get a cut from for another paper. If you will kindly send me a photograph I will have a cut made here and will print it in my magazine, with the facts pertaining to his imprisonment. I am fighting against the marriage laws, or at least for an easy accession to divorce—for our people are even horror-struck at the idea of divorce—yet they divorce themselves when absolutely necessary, for in Canada there is no divorce possible, except when the parties are "untrue" to each other. "Freyja," the name of my paper, means the goddess of Love. In the old Norse mythology she was the daughter of Odin.—Dear Lillian, how I wish I could speak a word of comfort and kindness which you could feel, so you might know the deep sympathy which is really yours and your good and grand father's. We feel that he is our father also. Such men cannot be confined to few. They belong to the people, even when the power of the multitude prevails and they in their blindness crucify them.

LUCIFER'S SUSTAINING FUND.

W. W. Miller, \$1; W. S., \$4; M. J. Benedictsson, \$1; Mrs. A. C. Zimmerman, \$1; Dr. Stockham, \$1; Harold L. Wood, 50c; Dr. L. M. Hammond, \$2; Mrs. Bertha Moore, \$1; E. J. Sayre, \$1; Ed. Seerest, \$1; Sunrise Club, New York City, \$27.15; W. L. Lightbown, \$1; C. S. Darrow, \$10; Dr. J. H., \$5; G. H. Ballou, \$1.50; R. B. Kerr, \$1; John Ostrom, \$1.50; Annie B. Fish, \$1. These sums were contributed to assist in the publication of LUCIFER, and to pay for extra copies of LUCIFER and the Wakeman Letter for free distribution.

WIRELESS MESSAGES.

He who attends strictly to his own business will never be idle. When we so signally fail to decide what is best for ourselves how shall we advise others?

The bad man is the one who belongs to the other party or church, or does that which we do not do. The ignorant man is one who does not speak our language.

It has been discovered that there is a much larger amount of bribery, defalcation and graft among bankers, law-makers, office-holders, trust magnates, insurance officials and "business" men in general than there is among "workingmen, trades union or walking delegates." "Comparisons are odious"—to the business man.

A principle is not changed because this or that has been written about it and printed in books or statutes. Nothing can be made right or wrong by legal enactment. Principles are eternal verities, or truths, and not dependent upon the whims of aldermen, police judges, legislatures, congresses, presidents, postal censors or supreme courts. Law cannot be made; it eternally exists and, patient as a mother, waits for recognition.

DR. GEORGE W. CAREY.

Los Angeles, Cal.

BOOKS AND PAMPHLETS.

Who Is the Enemy: Anthony Cumstock or You?

BY E. C. WALKER.

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The life history of a girl who comes into the world marked by the Bar Sinister of Love Out of Wedlock, and who makes a brave fight for existence without asking any favors from the world because of her sex. Some of life's problems are brought home to her and she is compelled to try to solve them.

Which is Nobler, Motherhood in Love or Legal Prostitution? Must a Girl be a Weaking Just Because She is a Girl? Is a Man a Woman's Natural Enemy, or Her Natural Friend? Must a Woman Traffic in Her Body in Order to Live?

These and other questions come into her life, as they come into the lives of all women; and bravely, nobly, she tries to solve them; bravely and nobly she tries to live a sweet, pure life.

Her story is a romance, full of temptation, trial, danger. Born in a workhouse in New England, of a union unsanctioned by the law, she is left an orphan at a tender age and puts on boy's clothing in order that she may earn a living.

A sea voyage and a shipwreck take her into old Japan before the days of its modern civilization. There startling ideas of NUDITY, MARRIAGE, DIVORCE are brought to her attention; and she is taught to see that many of the ideas prevalent in her own land lead to impurity instead of purity.

Finally, filled with notions which are in direct variance with those of her own country, she returns home to fight for her existence, friendless and endowed with that beauty which is considered the lonely girl's curse in our land of boasted civilization.

But she is well equipped for the struggle. She is physically as strong as a boy, so that if need be she can give blow for blow. LOVE MAY LURE, but she walks through dangers with a firm step, guided by a LIGHT OF KNOWLEDGE. Sex has no mystery for her; she is pure and strong because SHE KNOWS.

Three young men, fighting like herself for life, become her companions. She shocks them. They live alone without a chaperon. They try to force their moral system on her; she teaches them hers. MORAL HEALTH contends with MORAL DISEASE.

The adventures of little Margaret in old Japan, being authentic, hold the reader entranced. It is a strange and new story she tells of the startling ways of a race which within twenty-five years has leaped from world obscurity to a first place in the ranks of world powers. She found herself in a land where all the men were gentlemen, all the women ladies; where marriage and divorce were private affairs; where children were never struck in anger; where sex matters were no more mysteries than food matters.

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The Story of Ljain.

BY LADY FLORENCE DIXIE.

The British aristocracy has produced some strong and independent souls. Literature and science bear the imprint of their touch. Social reform has also given some of them an opportunity to make a reputation for something which is generally alien to their class—useful work. But it remains for Lady Florence Dixie to redeem the name of the Douglasses by literary work which is truly revolutionary in character. Revolution has been in her blood since she could think. Neither the aristocratic environment and traditions nor the efforts of clerical and monarchical influences have succeeded in blunting the keen perception of her mind. And her indomitable spirit has always clung close to the love of truth. Only a truly brave and sincere soul could walk upward without any assistance on the steep and stony path of religious evolution as she has done. She met the dogma of the ruling class with open eyes, and dissected it mercilessly, until she had satisfied herself that it was cold and hollow, and without any redeeming power. No one can read her STORY OF LJAIN without a deep compassion for the lonely child that fought its mental battles so determinedly and found the way through the tangled maze of creed to a purer and more human conception of what religion should be and ought to accomplish. This story should be read by all who wish to answer the questions that arise in the minds of little children on religious subjects, and who wish to take part in the mental evolution of the souls that grow up under their care.—E. Untermann, in "Appeal to Reason."

M. HARMAN, 500 Fulton street, Chicago, Ill.

Administrative Process of the Postal Department.

A LETTER TO THE PRESIDENT, BY THADDEUS BURR WAKEMAN.

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